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antiquarians or professional artists, are probably the passages that treat of art in its connection with social progress, as in the opening essay upon ancient and modern art, the curious study of the origin of proverbs in works of art, and the first appearance of works of art in modern furniture, as signs of the rise of popular thought in the face of priestly and royal pretension. When brides began to have richly sculptured chests to hold their wedding gifts, common life held up its before diminished head, and the new age of emancipation showed its banner and called for its literature and its music. The essay upon the art furniture of Italy is very rich in details, and must be of great use to persons who are rejoicing in lucky purchases of such workmanship, and who are puzzled to make out the meaning of the rich carving. So, too, the essay upon the painted tables that were given to newly married people in Germany is full of rare information, and the argument that they were the beginning of the Genre Painting, which is the democracy of that art, is well sustained by careful memoranda of conspicuous specimens, some of which are traced to Holbein's master hand. The essay on ancient and modern art has fine observations on the characteristics of Christian art in its preference of the spiritual aspects of man and nature to their merely material aspects, the recognition of the transcendent God, the prevailing soul, the significance of sorrow, the sense of individual character, the loving temper that we call humor, the honor for common life, and for all that is truly human. The author regards Christian art as much weakened by its disposition to leave out of sight the nation and patriotism, and he looks to a better day from the correction of this fault.

8. — *Christenthum und Moderne Weltausschauung.* Von DR. FR. EHRENFREUCHTER. Göttingen. 1876. pp. 416.

Christianity and Modern Study of the World. By DR. FR. EHRENFREUCHTER.

THIS book belongs to the large and growing library of volumes that are given to reconciling the new science and life with the old gospel and the Church. In its way it is one of the best of the class, and it is remarkable in its desire to be fair to the new culture without harm to the Christian religion. In fact, a considerable part of the volume might have been written by a disciple of free religion, so far as concerns the generous treatment of the free spirits in the poetry and philosophy of our age, and thoughtful readers will generally find to their surprise how very conservative the author is at last, and how stoutly he insists upon bringing all the treasures of the ancient classic school and its modern representatives into the fellowship of the Church.

The work consists of three chapters. The first chapter, in eighty pages, treats of the genesis of modern thought, and regards it as beginning with the desire to find a satisfactory basis of opinion and life after the close of the thirty years' war in the middle of the seventeenth century, and after that conservative reaction which reached to about the middle of the eighteenth century, and which tended to discourage freedom and progress under pretext of securing peace and order. Of course the attempt to run the wheels of the dashing eighteenth century in the ruts of the Reformation and of the dogmas and conventionalism of the sixteenth century, could only be a failure in fact as it was a fraud in idea. Then the question was started up everywhere in Germany, "What is the just view of our position, our duty, our institutions, and our religion, and what principles shall we accept in place of the old cast-iron forms and rules?" An order of able men was raised up to meet the rising want, and Klopstock and Winkelmann, Lessing and Herder, Goethe and Schiller, Fichte, Schelling, and Hegel, were the ruling spirits of the new movement. The characteristic principle of this whole school is its homage to humanity, and especially to the human mind as the highest manifestation of the Divine Spirit, — a tendency which apparently came from Spinoza and culminated in Hegel, whose philosophy of self-consciousness claimed for thought the supreme place as uniting God with man and as not only from God, but the act of God himself. The new culture of humanity appeared not only in literature and art, but in society and government. The Greek taste combined with the Roman passion for universal citizenship and law to bring about the classical Renaissance under new and powerful conditions; and the great discoveries upon the surface of the earth and in its depths, with the stir among the nations and the adventure and grasp of business, tended to present this world in a new light and to give fascination to its rising civilization. This spirit has reached to our own time; and nature, freedom, manhood, culture, are the watchwords which have the force of laws.

The second chapter treats of Christianity and its relation to universal culture, and in about sixty pages it describes the efforts of men, from Celsus and Julian to Strauss and Feuerbach, to destroy Christian faith and to hold it up as hostile to human conscience and welfare. The main point of the author in dealing with these antagonists seems to be to prove that they represent Christianity wrongly as being opposed to nature and humanity, and to show that while it preaches the transcendency of God over the universe and man, it also insists upon his immanence in all being.

The third chapter, which makes up the substance of the work, and

occupies two hundred and seventy-seven pages, treats in nine sections of the various aspects of the new theology in its historical conditions, — the changes of theology immediately after the age of the Reformation and under the old rationalism, the influence of the humanist school of Lessing and his associates, the conflict between rationalism and supernaturalism, the subjective school of Schleiermacher and the critical scepticism of Strauss, and the prominent theological, theosophical, and biblical schools of the present time.

His conclusion is that culture and Christianity are different presentations of the same essential reality, and that modern thought is trying, not wholly in vain, to grasp the truth which God declared to men by direct revelation. The two things are stubborn facts, — culture and Christianity. Neither of them can be done away, and as they both have their rights, it will be seen that both are from God. We can commend the book as full of information and of enlarged and careful thinking, even to those who may not agree with the author.

9. — *Hartmann, Dühring, und Lange. Zur Geschichte der Deutschen Philosophie im XIX Jahrhundert. Ein Kritischer Essay* von HANS VAIHINGER. Iserlohn: J. Baedeker. 1876. pp. viii, 235.

Hartmann, Dühring, and Lange. A Critical Essay towards the History of German Philosophy in the Nineteenth Century. By HANS VAIHINGER.

THIS thoughtful tract endeavors to present the characteristic ideas and dispositions of the three men whom the author regards as leaders of various schools of thought in Germany, the champions of the "Unconscious," of the mystical absolutism of the Almighty Will, — Hartmann, the living representative of the pessimism of Schopenhauer; Dühring, the advocate of the dominant Naturalist School, who insists upon the rigid observation of the facts of nature and upon finding in them the best possible good; and Lange, the practical thinker, who accepts much of the Kantian philosophy, and advises people not to try to know everything, but to look at the universe and man and the mysteries of religion after the most careful study with the eye of common-sense. The merits of these three men are considered at length; their fundamental theories are reviewed; their constructed systems are examined; their characteristic principles of optimism, pessimism, and practical judgment are compared; credit is given to each of them, whilst the preference is yielded to the practical philosophy of Lange. The work is interesting and instructive, and the reader will not be led to put it aside when he learns that the three repre-